

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 5.

NEW-HAVEN, JUNE 29, 1822.

VOL. VII.

SCOTTISH MISSIONARY SOCIETY.

Mahomedan Traditions respecting the end of the world.

The Rev. Henry Grey, in moving one of the resolutions at the public annual Meeting of the Scottish Missionary Society, at which the Report was read, among other interesting intelligence, communicated some peculiarly remarkable information, relative to the Mahomedans residing in Europe and the western parts of Asia, which he had received from a gentleman who had been in those quarters. The gentleman expressed to Mr. Grey, his surprise at the accounts given in the memoirs of the Rev. Henry Martyn, respecting the religious discussions into which he was permitted to enter with the Mahomedans in Persia; no such discussions being allowed in European Turkey. There a widely circulated opinion now prevails, founded on tradition, that the Mahomedan religion is to be overthrown by the Christian; and that the disciples of Islam are to be speedily driven out of Europe; subsequently to be expelled from Asia Minor; and at last to take refuge in Damascus, where they are to suffer seige, be overthrown, and perish;—upon which the end of the world will come. The impression, produced by such reports, according to this gentleman, is so strong, that many Mahomedans in Constantinople will not bury the bodies of their friends on European ground, but convey them to the opposite coast of Asia; while some of the more wealthy make Damascus their sepulchre. This coincides in no small degree with what is stated in the Report from Kassar, and tends to shew that these forebodings of discomfort are probably very extensively circulated in Mahomedan countries.

Nor is it unimportant to add, that several of the circumstances just alluded to, as well as those stated in the Report, are considered by Mahomedans in general as presages of the approach of the resurrection and final judgment. Of these events the Koran itself does not specifically mention any distinguishing signs, though it repeatedly alludes to them. Tradition, however, abundantly makes up for this defect in their sacred book, pointing out no fewer than eight less, and seventeen greater signs of their approach. Among these are, decay of faith, i. e. attachment to Mahomedanism; tumults and seditions; a war with the

Turks; the sun's rising in the west, which some imagine it originally did; war with the Greeks, and the taking of Constantinople by the Jews; the coming of Antichrist, whom they call *Masih al Dajeel*, i. e. the false or lying Christ, or simply *al Dajeel*; the descent of Jesus on earth, who they imagine is first to appear near Damascus, when the people are returning from the capture of Constantinople; war with the Jews; an *eclipse of the moon*; or according to what Mohammed himself is reported to have said, three eclipses of that luminary, one of which will be seen in the east, another in the west, and the third in Arabia, &c.

See SALE's *Koran*. Prelim. Disc. 4.

State of the Calmucs in the vicinity of Astrachan.

Among the many remarkable occurrences in this eventful period, which must attract the notice of every attentive observer, there is one that has lately taken place among the Calmucs, in the Kashot Horde, which nomadizes on the left bank of the Volga, which we trust will not be altogether uninteresting to those who are convinced that an invisible agency directs all the movements that take place among the sons of men. Tumen, the reigning prince in this horde, is raised considerably above his untutored subjects, not only by birth, but likewise by his knowledge of men and manners, acquired in the French war, where he witnessed a variety of scenes and circumstances, all on their part calculated to expand the mind and views, not only of a diligent, but even of a slight observer. This prince had enough penetration to observe, that so great a number of priests among such a handful of people, were not only superfluous, but injurious to his own interests, as he could not draw from them any emolument; and moreover, as many of them were exceedingly profligate, and lived very different from the doctrines which they professed to teach, he resolved on turning many of them out of office. The number of priests in the horde, (consisting, according to the census, of a thousand Kibitkies,) was no less than 800, which the prince has determined to reduce to 250—still not an inconsiderable number for the families of a thousand Kibitkies. We must keep in mind, however, that it is difficult to obtain a fair statement of the

number of the inhabitants of these deserts, as they have an interest in concealing it: and the fraud is not easily discovered, as they are often scattered, and change their habitation according to their convenience. The lama, or chief priest too, who, so far as religion is concerned, claims ascendancy over the prince himself, in some of their differences, boasted immoderately of his royal descent, which having offended the prince, he was ejected from his office; nor has any one as yet been elected in his stead. The prince has already begun to put his determination into execution, by ejecting some of the most profligate of the priests; and the expulsion of the rest is expected to follow, provided no unforeseen hindrance come in the way.

Letter from Astrachan, 1st Dec. 1819.

Jews in the Kumak country—Russia.

"In the town of Endery, a day's journey from Kitzliar, on the river Aktash, and under the protection of Kara Mirza, 300 families; about two day's journey from Kitzliar, in the town of Terghi or Tarqhu, under the protection of Shoukal Bey, 100 families; and three day's journey from Kitzliar, in the town of Parshli, on the river Derwak, and under the protection of Ousmi, 400 families. They speak the Persian language in these families, but have no books whatever except in Hebrew; nor do they know any alphabet but the Hebrew. They have different books among them, such as prayer-books, the Talmud, &c. but very few copies of the Old Testament; and, indeed, books of all kinds are so scarce among them, that one has sometimes to serve fifteen, twenty, and at times even thirty persons. They appear to be entirely ignorant of the New Testament. They, however, said that they would read it if they had it in the Hebrew language."

The statement which the missionaries give of the Jewish families in the neighborhood of Derbent, who live among the Kaitak and Shirwan Tartars, as obtained from some of themselves, is this: "In the city of Derbent are 50 Jewish houses; in Moghat, a village about three hour's journey from Derbent, are 20; in Mamed, 20; in Maragha, 10; in Kushni, 15; in Jevach, 50; in Kartchaka, 150; in Pader, 20; in Nugdie, 50; and in Mengelis, 30. All these are within three day's journey of Derbent, and most of them within one. In the town of Cuba dwell 400 Jewish families; in the city of Shamacha, the capital of Shirwan, about two day's journey from

Cuba, dwell 100 families; and in Sheka there are about 66."

"The above mentioned Jewish families, cannot properly be said to be settlers, but sojourners in these places; and live in this scattered way through the towns and villages, as they find it most convenient for their trade. They generally speak the language of the people among whom they live. They say, however, that the majority of them speak likewise a dialect of the Persian, which had been, it appears, at a former period, their vernacular tongue. Although they are Jews by religion, as well as by extraction, their ideas about religion, in many respects, coincide very much with their Mohamedan landlords and neighbors. Indeed, the Mohamedans and Jews appear to have been much more indebted to each other for a great many of the superstitious and nonsensical stories which go among them, under the name of traditions, than is generally supposed. They are exceedingly fond of these fables, and store their minds with them, with as much, if not more diligence, than the pious part of christians store their memories with the precious truths of the inspired volume."

JEW IN INDIA.

Abstract of a statement made by the Rev. Horatio Bardwell, to the Salem Jews' Society, respecting the Israelites in Bombay, and its vicinity.

Some of the descendants of Abraham are to be found in almost all parts of India. But the cities and villages of the western coast especially, are the residence of considerable numbers. On the island of Bombay there are eight hundred Jews of Israelites; and in the seaport towns and villages on the neighbouring continent, more or less may be found scattered among the heathen.

They are, almost without exception, exceedingly ignorant, and plunged nearly to the same depth of misery and vice, with their idolatrous neighbours. They are generally very ignorant of the history of their own nation; and are unacquainted with the scriptures, except some part of the Pentateuch.

In Bombay, their worship is observed in the synagogue on Saturday. It commences at five o'clock in the morning, and ceases at half past seven, and consists wholly in the reading of the Law, in Hebrew, by the priest, with occasional responses in the same language, from the people. Both priest and people are commonly unacquainted

ed with the Hebrew language, and of course not benefited by their religious services. The remainder of the day is spent in idleness, visits, and amusements. Most of the Israelites in India do not know that any *suppose* that the Messiah has come; they consequently have not those prejudices which are so deeply rooted in the minds of European Jews. This fact is probably owing to their descent, which is supposed to be, not Judea, but from the ten tribes. Mr. Bardwell stated, that not long since he made a tour of near sixty miles extent, on the continent, in the vicinity of Bombay, for the purpose of ascertaining the most practicable method of gaining access, and giving instruction to the people. When he stopped for the night, he uniformly inquired of the landlord respecting the Israelites residing in the place; and had them invited to his lodgings that he might give them instruction. He mentioned one of these cases as a specimen of the rest. The Israelites of a certain village, being invited to see him, he seated himself in the centre of the room, and read to them a brief sketch of the scripture history, from the creation to the time of Moses. They obviously were ignorant of most of this history; they only knew that Abraham and Moses were their great men; and seemed surprised and delighted that any one could tell them any thing more than they had before known of them. When Mr. Bardwell first read the name of Abraham, an aged, patriarchal looking man rose suddenly from the floor on which he was sitting, and clapping his hands together, exclaimed, Abraham! Abraham! how do you know any thing about Abraham? They desired Mr. B. to stay and read to them the next evening; he did so, and availed himself of that opportunity to tell them of Jesus Christ. Of him they had never heard, but seemed willing and even pleased to be instructed in regard to him. At another village, where he lodged several nights, and where, we understood him to say, a School was established by the American Missionaries, he heard, after he had retired to rest, the voice of prayer; and listening, he found it to be his landlord, who was an Israelite, praying to Jesus Christ. He took occasion in the course of a day or two, to inquire into his views of the duty of secret prayer. He said he was convinced of the duty and importance of it. Mr. B. inquired to whom he prayed? He replied, to Jesus Christ, and said he had learned the prayers which he used, from his children, who went to school, and were taught them by their instructors, and that

he thought them as suitable for himself as for his children.

The daughters of the Israelites, as well as of the heathen in India, have hitherto been wholly uneducated; but two or three Jews in Bombay have recently been induced to permit their daughters to attend the school established there by the Missionaries. They are children of remarkable talents, and learn rapidly. This is considered by their parents and friends, and as a hint from Providence, that daughters should be educated, as well as sons.

All these things, Mr. B. considers as favourable indications respecting that portion of this unhappy people which reside in India; and it is his opinion that many of their children might immediately be placed in school where they would be taught the Christian religion, and prepared for future usefulness, were there sufficient funds for this purpose.

He proposed to the Jews Society in Salem, that they should appropriate their funds for the support of a school, in the region of Bombay, which should be called the Salem Jewish School—that it should be under the care of the American Missionaries, who should be requested to address an annual letter to the Society, stating the condition and progress of the school, and mentioning the most promising scholars.

The sum of sixty dollars will pay for the instruction of fifty children annually.

The encouragements to instruct this people in the Christian religion are great, because, as above mentioned, their prejudices are not as strong as those of European Jews. It is desirable also to instruct the Israelites for the sake of benefiting the heathen. They hold an honourable standing in society, and even if poor, are respected. Should they become Christians, how much more could they do to promote Christianity among the heathen, than Missionaries sent from other countries! The language of the country is their own language; and they are perfectly familiar with the character, prejudices and customs of the people. Is it not probable that one reason why they are thus dispersed among the Hindoos, is that they may be instrumental in extending the kingdom of Christ? This idea corresponds with the scripture declaration, that the conversion of the Jews shall "be as life from the dead to the Gentiles." Will not Christians twenty years hence, look back upon us with the same surprize that we have not regulated our exertions by the word of God, and *first* attempted the conversion of the Jews, that we now

look back thirty years, and wonder that the Christian world were then so stupid, as not better to understand and practice their duty towards those who are without the knowledge of God.

From the Boston Recorder.

REVIVALS OF RELIGION.

THETFORD, VT.

MR. EDITOR—Those who love the Lord, delight in reading brief narratives of revivals of religion, as they are commonly called. I will now give a very concise history of this church, and the recent revival in this town.

The author was ordained over this church and people, January 19th, 1779. Then sixteen members only constituted the church. The second year after my ordination, a revival commenced, and every family in the town had a greater or less number in it under serious impressions. The inhabitants were few in number; yet about forty were added to the church, as the first fruits of my ministry. After this, there were repeated revivals in particular districts but not general, and converts were multiplying. In this manner events succeeded each other, until the year 1797, when in the spring, two or three individuals, among the youth, were deeply impressed.

The work which then began, increased and gradually extended itself for two years, when it became general through the town, and continued for a year without any visible declension; then it gradually abated. This work, from its beginning to its end, continued five years; a very unusual and remarkable work in this respect. During this period, large additions were made to the church. After this, for several years, revivals and converts in different districts were multiplied; and we seldom had a communion without receiving by profession one or more individuals. But coldness and inattention were evidently increasing to such a degree that we had several communions without receiving one member by profession, for more than a year.

Some members of the church were much affected and alarmed with the amazing stupidity which prevailed. They agreed in the spring of the year 1821, to meet privately every week to pray for a revival. This practice was continued through the summer. In August there were some more hopeful appearances.

I had concluded to take a journey for my health and the health of my daughter, about the first of September. A few days previous

to this, it was proposed to the church to choose a committee, who should visit every family in the society, and converse with them seriously, concerning the interests of their immortal souls, and pray with them. The church agreed, selected a committee for the purpose; and during my absence on my journey, they made their visits. This had a very favourable effect. When I returned home, several persons were seriously impressed. The work had begun; it increased and extended through the winter into every part of the town. The work affected all ages; children, youths, middle aged, and a very few old persons; and all characters, the most immoral as well as the moral and more sober-minded. Conferences were held, and crowded, nearly every evening through the week. The work continued without any abatement, till this spring. It is now, I fear, declining. During the winter we have had very little help from abroad. But, blessed be God, we have a number in the church, well qualified to attend and take the lead in conferences; and they have in this way been very active and useful.

The precise number of hopeful converts we have not been able to ascertain. Since the 1st of January, 1822, we have received by profession 94 members. Candidates are still coming forward for examination, and 40 now propounded will be added to the church the first Sabbath in July, making the whole number 134. The experiences of the converts are so uniformly the same, it has been observed, if a few are deceived there is reason to fear the greater part are.

The converts who have been examined previous to their entertaining any hope, have exhibited a deep conviction of the total depravity of their hearts; of their just desert of endless death; of the necessity of regeneration; of their entire dependence on unmerited grace for this change; and were more or less sensible that their eternal state was suspended on the holy pleasure of God. If, say they it should be his pleasure to leave them to live and die, in sin, their misery would be certain and just; and if it were his pleasure to renew and sanctify them, they should live forever. They generally obtained a hope gradually. Their burden, as they called it, left them; every thing appeared new and pleasant: but as they still realized their depravity, instead of embracing a hope, they for some days believed they had lost all conviction, and were returning again to their former stupid state. But after further examination they began to entertain some hope that they had passed

from death to life, attended with fears, and doubts, whether they were not deceived. Remaining sin still appears to be a great burden to them; and they begin to find they have a warning to fight. Very few have been greatly elated with joy, but generally burbened with a sense of their depravity. Such in general are the experiences of those among us, for whom we have charity, and receive to our holy communion.

There are a few persons who have not yet come forward for examination, on account of doubts concerning some particular points. It is believed that these with others, who will offer themselves, will make the whole number added to the church as the fruits of this revival, not far from 150. In one neighboring, next town to Strafford, the Freewill and Calvinistic Baptist have baptised from thirty to forty persons. The exact number, I have not been able to ascertain. It is hoped the day is nigh, when all who love the Lord Jesus, will be of one mind and judgment. A committee from the church to visit every family once or twice in the year, may be recommended as a very useful way of doing good. Numbers in this place have dated their first impressions made by the visiting committee.

Yours, &c. ASA BURTON.

Thetford, Vt. May 20, 1822

PROGRESS OF RELIGION IN NORTHINGTON.

About four years since a small ecclesiastical society, comprising about fifty families was organized in Farmington, Con. called the 3d Society. About the same time a congregational Church was formed, over which the Rev. Bela Kellogg was installed as Pastor in Oct. 1819. The Church consisted, at the time of its formation, of 30 members, 5 of whom have since died. It now comprises one hundred and sixteen members. Fifteen or sixteen of this number were made hopeful subjects of grace in the year 1820, and sixty-five were the fruits of a precious revival which commenced in the spring of 1821. Thus hath the Lord established his church in Northington, and set it on a hill; and behold its light. Since the formation of this Society they have erected a beautiful house for the worship of God, which is valued at more than \$5000; raised a fund of more than \$5000 for the support of preaching; purchased a bell which cost about \$300; settled a minister, whose annual salary is \$500 in money, and ten cords of wood; all of which has been punctually paid:—besides many liberal presents to their minister.

Since the settlement of Mr. Kellogg,

which was 2 years last Nov. the Society has also contributed, for charitable purposes, the following sums, viz:—

To the Connecticut Missionary Society,	\$43 60
To the Foreign Missionary Society, collected at the monthly concert for prayer, and from Missionary Fields,	31
Cornwall Heathan School,	47 50
Hartford County Missionary Society,	35
Education Society,	9 67
For the education of a heathen child, by an individual,	24

Total, 190 77

In addition to the above, we would state, that more than 30 copies of the Religious Intelligencer have been taken in this society during the two last years. We mention this last circumstance in proof of the observation which we have often heard made, "that those who were in the habit of receiving regular information of what God is doing in the world, are usually the most ready to promote the cause of benevolence."

Verily, those who water others shall themselves be watered of the Lord.

CHRISTIAN UNION.

We insert, with pleasure, the following extracts from a communication in the Christian Watchman, a very valuable Baptist paper, printed in Boston. The communication is from a committee appointed at the Union Prayer Meeting, held in the Baptist Meeting house in Worcester, Mass. Feb. 27, 1822, to consider how far the two denominations, Congregationalists and Baptists, were agreed, and how far they might consistently and properly be united, and report to the meeting,—

We are agreed in the first place, in our views of the *fundamental doctrines* of Christianity. The total depravity of the the natural heart; the necessity of regeneration by the influence of the Divine Spirit; the Deity and atonement of Christ; justification by faith; the necessity and certainty of the saints' perseverance in holiness; a general judgment; the everlasting happiness of the righteous; and the endless punishment of the wicked in the future world, are doctrines which we unitedly receive and inculcate as pillars in our system of religious truth.

2. We are agreed in *Christian experience*. So far as we have evidence that we are followers of Christ, we believe we have experienced the same great change, and are

now the subjects of religious views, feelings, and affections, which are in kind the same.

3. We are agreed in respect to the grand object of our pursuit. The glory of God in the advancement of Christ's kingdom, and the salvation of souls, we unitedly regard as an object of supreme importance—an object compared with which all others lose their value, and appear as trifles.

4. We are agreed respecting the *means* by which this great object is to be promoted. The word of God, a preached Gospel, meetings for religious conference, the Christian Sacraments, Baptism and the Lord's Supper, the singing of praises, prayer, in public and private, together with contributions for religious charitable objects, we number amongst the most prominent means, which we are authorized to use in attempting the enlargement of our Redeemer's kingdom.

5. We are agreed in considering the churches we respectively represent as *churches of Christ*, churches which he has owned and blessed; nor do we discover any material difference of opinion in regard to the rights, powers, and discipline of these churches.

6. We are agreed in acknowledging each other as *regularly ordained ministers* of Christ, and thus *qualified officially* for the performance of all ministerial acts.

Indeed, the differences by which we are specifically separated are few. In regard to the *nature* or *mode*, and the *subjects* of *Christian Baptism*, and the *exterior qualifications for communion at the Lord's Table*, we have not the happiness at present to harmonize. The Scriptures we mutually receive as our rule of faith; but particular passages relating to these subjects, which we agree in considering subjects of importance, we have not yet been enabled to interpret in the same way.

The points above noticed in which the denominations composing this meeting are agreed, appear to us to lay the foundation for the following conclusions:

1. Ministers and Christians of these denominations may, with great propriety, unite, as occasion shall offer, in *meetings for public prayer*,—meetings similar to those which have already been attended, and from which this paper has originated. Interspersed with the devotions of these meetings, brief remarks may be made, and religious intelligence communicated. It is recommended that each meeting be concluded with a discourse to be delivered ordinarily by one of a different denomination from him who has invited the meeting. In every thing pertaining to these meetings,

there should be an entire reciprocity; and nothing should be said or done, which can have a tendency the most remote to disturb the feelings of any brother.

2. To members of churches in regular standing, who request *certificates of dismission* and *good standing*, from the churches of one denomination to those of the other, such certificates *may*, and *ought*, without unreasonable delay to be given; and, by the church to which they are addressed, they ought to be received in evidence of Christian character, as though they had come from a church of its own denomination.

3. It is proper and right, that between the ministers of our respective congregations there should be an occasional interchange of public labours; leaving it to every minister (as in all cases it should be) to regulate his own exchanges.

4. It should be the constant endeavour both of ministers and Christians of the two denominations, to treat each other, so far as they may have intercourse, in a *kind* and *brotherly manner*; ever remembering the direction of our Saviour "Whatsoever ye would that men should do to *you*, do ye even so to *them*."

Finally—As we are hoping and expecting, through infinite grace, to be united for ever in the kingdom of our God above; we will now unite, in the desire and prayer, that our present differences of opinion may soon cease; that existing impediments to perfect union and communion may be speedily done away; and that the promised period may be hastened when the "Watchmen shall see eye to eye, and the Lord shall bring again Zion."

All which is respectfully submitted.

JOSEPH GOFFE,
NICHOLAS BRANCH, } *Committee.*
JONATHAN GOING,
ENOCH POND,

The Committee of Publication would only add, that the above report was considered, and accepted, in two successive Prayer meetings, and that several clergymen in the region, of both denominations, who have been consulted respecting it, have signified their full approbation.

PITTSBURGH SABBATH SCHOOL ASSOCIATION.

EXTRACTS FROM THE REPORT.

Your committee have at length completed the important duties confided to them, and their researches have resulted in a more confirmed belief of the great and increasing utility of Sabbath Schools. With

us there is but one opinion; that is, that Sabbath schools are amongst the greatest blessings to any community, to families, parents, pupils, teachers, and especially as a nursery to the church of God. In order, however, to impress others with the great importance of these institutions, especially those who have never yet reflected upon the vast effects which this mighty work of love and grace is calculated to produce upon the rising race of *born and unborn millions*, we would recommend a strict enquiry,—for “A narrative of Sabbath school operations is not calculated to interest the feelings of the superficial observer. Humble and retiring in its nature, its worth cannot be estimated but by the steady and sober mind, elevated and enlightened by religion. It is the peculiar province of Sunday schools, to pre-occupy the citadel of the heart in the young, and implant therein the seed of divine truth, to the exclusion of error and infidelity. Though knowledge is slow, and almost imperceptible in its progress, yet its salutary results are not the less certain; the benign effects of early education, pervades its subjects throughout his career in subsequent life. The practical influence of *Christian Education* will be felt at the remotest period of existence. It is the everlasting benefit of these institutions, which stamp them with an importance that eclipses the transient lustre of *all human greatness*—This is the only view of the subject, which gives a warrant for the establishment of schools upon the Holy Sabbath, and renders exertion in their favor a hallowed work. To this point the committee would direct your thoughts, while they exhibit some of the most prominent features of that testimony, which the experience of the last year has afforded to the importance of *Union*.” Letters of inquiry having been addressed to the different managers of the Fifteen Schools, their replies, the records of the Association, and the strictest observations and personal knowledge of your committee, are sources from whence they have derived the subsequent facts herein stated, and we feel conscious that they are materially correct.

A Sabbath school was first commenced by a number of pious and benevolent individuals in Pittsburgh, about the year 1815, and shortly after several others were organized; but it was not until the 23d of December, 1817, when by a union of four or five different churches, forming your present Association, that they began to assume an important attitude, and commenced to be extensively useful to our youth. Under the fostering hand of Christian zeal and

union, attended by the divine blessing, the number of schools has gradually increased to seventeen, which contain 1342 scholars upon the rolls, an average of about 941 regularly attending every Sabbath day; about 823 have read and been taught the Scriptures, during the past year, and the minor scholars have progressed gradually, some rapidly, and many who commenced the A, B, C, in our schools, are now good readers in the Scriptures. Several have become useful teachers in new or other Sabbath schools, and many more in the first Testament and Bible classes, are fast becoming experienced candidates for very useful and important posts in the Church, in Sabbath or other schools, or different spheres of life, as a good Providence may call them.—These scholars have committed to memory during the past year, and recited in Sunday Schools, more than 180 thousand verses of the Scriptures, divine songs, questions out of the Catechisms, &c. &c. Some of them have since they commenced in our schools, memorized all the four Gospels, and nearly all the New Testament; and have likewise patiently gone through the Bible, committing and answering with much judgment and exactness all the important questions in *McBowel's Bible Questions*, and after diligent researches, have answered some of the most difficult, geographical, historical, and doctrinal questions in the Old and New Testament.

Some of the most advanced scholars are occasionally, (to fill vacancies) appointed to teach the junior classes, which duty they perform to the satisfaction of the managers. Several are reported to have joined the communion of the church, and there have been many very interesting cases of serious awakening and enquiry during the past year. These youth are taught every Sabbath day by 32 *Male*, and 68 *Female Teachers*,—23 of whom have joined the communion of the churches to which they severally belong, during the year—101 are full members of their several churches, and the remaining number are generally persons of the most moral and benevolent character—and give evidence of growing piety, indeed many of them, who have not yet become attached to the visible church, give the strongest indications that they are really children of the *Most High*, “peculiar people, zealous of good works.” Most of them are very punctual in their attendance, and labour in their classes intensely. They, like the youth they teach, are no doubt, gradually laying up a store of heavenly knowledge; and some of them bless God, that they have ever been permitted to

now the subjects of religious views, feelings, and affections, which are in kind the same.

3. We are agreed in respect to the grand object of our pursuit. The glory of God in the advancement of Christ's kingdom, and the salvation of souls, we unitedly regard as an object of supreme importance—an object compared with which all others lose their value, and appear as trifles.

4. We are agreed respecting the *means* by which this great object is to be promoted. The word of God, a preached Gospel, meetings for religious conference, the Christian Sacraments, Baptism and the Lord's Supper, the singing of praises, prayer, in public and private, together with contributions for religious charitable objects, we number amongst the most prominent means, which we are authorized to use in attempting the enlargement of our Redeemer's kingdom.

5. We are agreed in considering the churches we respectively represent as *churches of Christ*, churches which he has owned and blessed; nor do we discover any material difference of opinion in regard to the rights, powers, and discipline of these churches.

6. We are agreed in acknowledging each other as *regularly ordained ministers* of Christ, and thus *qualified officially* for the performance of all ministerial acts.

Indeed, the differences by which we are specifically separated are few. In regard to the *nature or mode*, and the *subjects of Christian Baptism*, and the *exterior qualifications for communion at the Lord's Table*, we have not the happiness at present to harmonize. The Scriptures we mutually receive as our rule of faith; but particular passages relating to these subjects, which we agree in considering subjects of importance, we have not yet been enabled to interpret in the same way.

The points above noticed in which the denominations composing this meeting are agreed, appear to us to lay the foundation for the following conclusions:

1. Ministers and Christians of these denominations may, with great propriety, unite, as occasion shall offer, in *meetings for public prayer*,—meetings similar to those which have already been attended, and from which this paper has originated. Interspersed with the devotions of these meetings, brief remarks may be made, and religious intelligence communicated. It is recommended that each meeting be concluded with a discourse to be delivered ordinarily by one of a different denomination from him who has invited the meeting. In every thing pertaining to these meetings,

there should be an entire reciprocity; and nothing should be said or done, which can have a tendency the most remote to disturb the feelings of any brother.

2. To members of churches in regular standing, who request *certificates of dismission* and *good standing*, from the churches of one denomination to those of the other, such certificates *may*, and *ought*, without unreasonable delay to be given; and, by the church to which they are addressed, they ought to be received in evidence of Christian character, as though they had come from a church of its own denomination.

3. It is proper and right, that between the ministers of our respective congregations there should be an occasional interchange of public labours; leaving it to every minister (as in all cases it should be) to regulate his own exchanges.

4. It should be the constant endeavour both of ministers and Christians of the two denominations, to treat each other, so far as they may have intercourse, in a *kind and brotherly manner*; ever remembering the direction of our Saviour "Whatsoever ye would that men should do to *you*, do ye even so to *them*."

Finally—As we are hoping and expecting, through infinite grace, to be united for ever in the kingdom of our God above; we will now unite, in the desire and prayer, that our present differences of opinion may soon cease; that existing impediments to perfect union and communion may be speedily done away; and that the promised period may be hastened when the "Watchmen shall see eye to eye, and the Lord shall bring again Zion."

All which is respectfully submitted.

JOSEPH GOFFE,	} Committee.
NICHOLAS BRANCH,	
JONATHAN GOING,	
ENOCH POND,	

The Committee of Publication would only add, that the above report was considered, and accepted, in two successive Prayer meetings, and that several clergymen in the region, of both denominations, who have been consulted respecting it, have signified their full approbation.

PITTSBURGH SABBATH SCHOOL ASSOCIATION.

EXTRACTS FROM THE REPORT.

Your committee have at length completed the important duties confided to them, and their researches have resulted in a more confirmed belief of the great and increasing utility of Sabbath Schools. With

us there is but one opinion; that is, that Sabbath schools are amongst the greatest blessings to any community, to families, parents, pupils, teachers, and especially as a nursery to the church of God. In order, however, to impress others with the great importance of these institutions, especially those who have never yet reflected upon the vast effects which this mighty work of love and grace is calculated to produce upon the rising race of *born and unborn millions*, we would recommend a strict enquiry,—for “A narrative of Sabbath school operations is not calculated to interest the feelings of the superficial observer. Humble and retiring in its nature, its worth cannot be estimated but by the steady and sober mind, elevated and enlightened by religion. It is the peculiar province of Sunday schools, to pre-occupy the citadel of the heart in the young, and implant therein the seed of divine truth, to the exclusion of error and infidelity. Though knowledge is slow, and almost imperceptible in its progress, yet its salutary results are not the less certain; the benign effects of early education, pervades its subjects throughout his career in subsequent life. The practical influence of *Christian Education* will be felt at the remotest period of existence. It is the everlasting benefit of these institutions, which stamp them with an importance that eclipses the transient lustre of *all human greatness*—This is the only view of the subject, which gives a warrant for the establishment of schools upon the Holy Sabbath, and renders exertion in their favor a hallowed work. To this point the committee would direct your thoughts, while they exhibit some of the most prominent features of that testimony, which the experience of the last year has afforded to the importance of *Union*.” Letters of inquiry having been addressed to the different managers of the Fifteen Schools, their replies, the records of the Association, and the strictest observations and personal knowledge of your committee, are sources from whence they have derived the subsequent facts herein stated, and we feel conscious that they are materially correct.

A Sabbath school was first commenced by a number of pious and benevolent individuals in Pittsburgh, about the year 1815, and shortly after several others were organized; but it was not until the 23d of December, 1817, when by a union of four or five different churches, forming your present Association, that they began to assume an important attitude, and commenced to be extensively useful to our youth. Under the fostering hand of Christian zeal and

union, attended by the divine blessing, the number of schools has gradually increased to seventeen, which contain 1342 scholars upon the rolls, an average of about 941 regularly attending every Sabbath day; about 823 have read and been taught the Scriptures, during the past year, and the minor scholars have progressed gradually, some rapidly, and many who commenced the A, B, C, in our schools, are now good readers in the Scriptures. Several have become useful teachers in new or other Sabbath schools, and many more in the first Testament and Bible classes, are fast becoming experienced candidates for very useful and important posts in the Church, in Sabbath or other schools, or different spheres of life, as a good Providence may call them.—These scholars have committed to memory during the past year, and recited in Sunday Schools, more than 180 thousand verses of the Scriptures, divine songs, questions out of the Catechisms, &c. &c. Some of them have since they commenced in our schools, memorized all the four Gospels, and nearly all the New Testament; and have likewise patiently gone through the Bible, committing and answering with much judgment and exactness all the important questions in *McBowel's Bible Questions*, and after diligent researches, have answered some of the most difficult, geographical, historical, and doctrinal questions in the Old and New Testament.

Some of the most advanced scholars are occasionally, (to fill vacancies) appointed to teach the junior classes, which duty they perform to the satisfaction of the managers. Several are reported to have joined the communion of the church, and there have been many very interesting cases of serious awakening and enquiry during the past year. These youth are taught every Sabbath day by 82 *Male*, and 68 *Female Teachers*,—23 of whom have joined the communion of the churches to which they severally belong, during the year—101 are full members of their several churches, and the remaining number are generally persons of the most moral and benevolent character—and give evidence of growing piety, indeed many of them, who have not yet become attached to the visible church, give the strongest indications that they are really children of the *Most High*, “peculiar people, zealous of good works.” Most of them are very punctual in their attendance, and labour in their classes intensely. They, like the youth they teach, are no doubt, gradually laying up a store of heavenly knowledge; and some of them bless God, that they have ever been permitted to

become Sabbath school teachers, rejoicing that it was in these schools that they have been translated, by the rich grace of our Heavenly Father, from "nature's darkness to God's marvellous light."

In the course of the year 1820, a work of grace began among the children, and it was thought prudent by the teachers and managers of the school, to form a select class of those who manifested a desire for the salvation of their souls, that we might have an opportunity of conversing more closely with them on divine things. At these seasons it was not uncommon to see from 10 to 20 of them bathed in tears, crying for mercy. This good work has continued until now, so that we have 18 who have become members of our church, and give evident marks that they are seeking a country beyond the skies. Some have removed to different parts of our country, and are blessing God that ever they were in a Sabbath school—6 have become teachers, and are endeavouring to spread the good they have received—6 more are under serious concern for their souls, and are enquiring the way to Zion! Some of our children who have not had the privilege of going to to any other schools, have made considerable progress in learning to read. Some have committed to memory, in one week, from 300 to 400 verses of Scripture.

Extracts from Reports of No. 2. (African School.)

"The Managers would mention, with feelings of sorrow, the death of *Moses Bratton*, a coloured man belonging to this school—he was amongst the first and most constant attendants.

The image of our Saviour was imprinted on his heart. He was very well known to most of your Board, as a pious, humble Christian, and we often look back with a heart-felt pleasure at those happy seasons when giving him religious instruction—how his eyes would beam with joy, when contemplating the love of Jesus to such a sinner as he was, and seemed greatly nourished and instructed in that religion in which his soul so much delighted, and on which all his hopes were founded."

"When the Directors call to mind the condition of the coloured people in this city, a few years ago, and compare their then situation with the present, they have cause of thankfulness for the success which has attended their instruction in the Sabbath school. Then, very few were found able to read. Now, nearly every person of colour from 3 years and upwards, can read,

or is in a state of progression towards that desirable attainment. Then, the Holy Sabbath was spent in idleness, dissipation, and wickedness. Now, seeking God in prayer, singing his praise, and learning to read his word. Although the Directors cannot relate any very remarkable instance of rapid progress in learning to read, yet they think it worthy of notice, that many old men and women, some 40, 50, 60, and 70 years of age, some on crutches, and some wearing spectacles, who at the commencement could not distinguish one letter from another—in 8, 10, or 12 months, have learned to read quite intelligibly in the Bible. There is a man and woman now in the school, upwards of 70 years of age, who learned to spell in three letters in as many Sabbaths. One aged 46 years, memorised and recited during the last year 750 verses of scripture and divine songs. A little girl between 4 and 5 years of age, has also recited during the last year, 436 verses of scripture, &c. Many others, old and young, have likewise committed a large portion of the scriptures,—5 of the teachers* in this school have made a profession of religion—3 in the last year; and they acknowledge that the frequent and unre-served religious conversations amongst themselves, and with the scholars, have been the means in the hands of God of awakening in them an anxious concern for their souls salvation, and of leading them to the Saviour—3 or 4 of the others appear serious. A considerable number of the scholars have joined the church; 5 within the last year—and several state that they have received their first impressions in the Sabbath school. Several are at present under serious concern for their immortal interest. Often is the tear of penitential sorrow seen rolling down their cheeks, when the teachers are addressing them on their souls salvation. The managers of this school were highly gratified at our last annual meeting, to hear a respectable physician, amongst other pleasing observations, state, that in the last year he had attended three coloured persons in their sickness, two of them died comfortably in the full hope of an interest in the Redeemer, and often blessed God that they had been permitted to attend the Sabbath school, for there, they acknowledged, that they had

* This school is taught by respectable white teachers—in the absence of any of these, coloured ones from the classes are appointed to fill vacancies, and some of them perform this duty with considerable merit.

first been taught to seek the Lord. Sixty-three scholars read the Scriptures the past year, and 145 have attended the school."

IMPROVEMENTS IN THE ASSOCIATION.

A Committee of Three Managers, (one of them an officer,) selected quarterly from as many different Schools, whose duty it is to visit and examine into the state and condition of each school—its management and progress, to exhort teachers and scholars to the diligent and faithful performance of their duty, and to make a quarterly report thereof, has been extensively useful in forwarding the objects of this Association. A teacher's prayer-meeting, held every Sabbath morning at sunrise, in the second Presbyterian Church, for the purpose of imploring the Divine blessing upon all benevolent institutions, especially Sabbath Schools, and for the interchange of Christian intelligence, suggesting new improvements in teaching, &c. has been found to unite the teachers in a closer bond of union, to promote their personal piety and knowledge, and is attended with the happiest effects. In addition to these, one of our schools has lately established a monthly prayer meeting for its teachers and scholars, to attain the same objects; and it is a delightful sight to see these dear little ones offering up their devotions to the Great Jehovah, imploring his blessing not only upon themselves, but upon the poor benighted heathen and children of our own land, who are not yet blessed with Sabbath School instruction—and praising and adoring the blessed Redeemer, who saith, "Suffer little children to come unto me, for of such is the kingdom of Heaven," some of these little children have come to their teachers with this new and interesting inquiry, "*May we too, come to the Prayer Meeting.*"

PLAN OF INSTRUCTION, &c.

Our Sabbath Schools in this City, are generally commenced in summer, in the morning at 8 and dismissed a few minutes before 11 o'clock in order to give time for those who attend the several houses of public worship. Immediately after the School is collected, a Psalm or Hymn is given out by some one of the managers or teachers, and most of the youth join in the sacred song, oft reminding us of those who in the days of our blessed Saviour, cried out "Hosanna, to the Son of David."—Then the divine aid and blessing is implored, and all the teachers commence with their several classes. Peculiar care is taken to teach all who can read the

scriptures, the "words of eternal life," and they are oftentimes questioned and exhorted upon the most important passages; thus, they are early made familiar with the doctrines of divine grace, and they are constantly pointed to the Saviour as the Lamb of God that taketh away all sin." After having read, been taught, and having repeated such portions of the scriptures, as they have memorised during the week, and all the classes have been regularly attended to, the School is dismissed with singing and prayer as before.—About a quarter past one the School re-commences, when the former or a similar course of instruction has been attended to, the School is finally dismissed with singing and prayer, a few minutes before three o'clock to give time for the afternoon service. Short as the time may seem for tuition, in all well regulated and well governed Schools it is found sufficient for every desirable object; nor is it a wearisome labour to the teachers; but to those accustomed to it, and who teach with a zeal according to knowledge, it becomes the most pleasant, and delightful duty in life.—No personal violence or punishment is ever inflicted in any of our Sabbath Schools.—All are governed by a code of simple laws founded on approbation and rewards for good conduct; and by gentle rebukes, disapprobation or of loss of rewards for bad,—and by a public expulsion from the school, when the child after repeated advice and admonition, is found to be incorrigible, and whose conduct proves infectious,—the latter is the most severe and efficacious remedy, and is seldom resorted to, except in cases of extreme necessity. The former object is profitable and most generally obtained over the mind of our youth, by giving out reward tickets after the close of each forenoon and afternoon instruction, which are regularly redeemed once every quarter by small Religious Books, tracts &c. and some of our most indefatigable and successful scholars have received larger rewards, such as Bibles, Testaments, Psalm and Hymn books &c. for great diligence and progress in memorising.

From the Southern Intelligencer.

WORTHY EXAMPLE.

In the year 1819, a young lady of Pittsfield, (Mass.) being on a visit to Northampton, became acquainted with the operations of a society of females, who by the work of their own hands were giving a silent but efficient energy to the system of Christian exertion going on for the conver-

sion of the world. Their special object was the education of pious indigent youth for the gospel ministry. Miss —, was one who preferred experiments to speculation. She perceived that the system universally adopted would silence in a few years the Macedonian cry at home and abroad.

Perhaps local ambition might have added some influence to the better feelings excited in her mind on this subject; but it can be no objection to zeal in a good cause that it is fashionable, for the fashion of doing good universally prevailing would be the perfection of the Christian system.

The visitant returned home, and a meeting of young ladies in the village was soon after assembled; a constitution was formed and adopted; a president, secretary and treasurer chosen; twenty-five cents paid by each member for initiation; a resolve passed to hold a weekly meeting, and that each member, whether present or absent, at home or abroad, conscientiously work three hours in each week. Each lady fixed a price upon her own work, and a box, with a proper inscription fixed up in the drawing room of the principal public house, became their depository and place of sale.

A view of the box would convince you that all their genius for imitation, and skill in execution had been exerted in the manufacture of the various kinds of needle work, paper lanterns, needle books, and many other articles of which Dorcas probably never thought.

This Society has flourished now for more than three years. More than fifty have been members and no one removed by death. Only four were professors at its establishment, and if I have not mistaken the information of a member, the majority are now active zealous Christians. A spirit of benevolence has been excited by the operations of this society in a class of females from ten to fifteen years old, and they are making similar exertions in favour of the Missionary Society, and such has been their industry and perseverance that near fifty dollars were raised by them in a single year.

The mothers in the Church too, unwilling to be left behind by their daughters, are making efforts by their own personal labour, in favour of Williams College, which will claim the gratitude of many a poor scholar. But to return to the subject before us. The president of the society said to me in a conversation some time since, that they had derived many other advantages from the association, besides the pleasure of doing good. Habits of industry had been contracted; their weekly meetings had become a substitute for many calls

and visits formerly made; much information had been acquired from a course of reading pursued in the society, and it had been equal to a school for them in the employments pursued.

Their funds have amounted to more than one hundred dollars a year. The usual number of active members may not exceed fifteen.

The principal recipient of their benefactions is now a student of near two years standing in College. You will imagine something of the grateful obligation which rests upon him when you know something of his situation.

At a time when he had just got the intelligence of his father's failure, and the loss of a small fund, on which he depended for the payment of bills then due, and was anticipating the painful necessity of leaving his books and his class to raise funds by his own exertion, he unexpectedly received a donation from the society sufficient for the relief of all his existing wants.

A hint to the *truly wise*, especially of the female sex, is sufficient. Will not other young ladies imbibe the spirit and adopt the noble course pursued by those in Pittsfield?

A STUDENT.

Union-College, N. Y. May 5, 1822.

JUVENILE MISSIONARY SPIRIT.

[The Anniversary of the *Missionary Society of the Methodist Episcopal Church*, was held in the Church in John-street, New-York, on Monday evening, June 3—From the account of the proceedings of this meeting, we extract the following:—]

On motion of WASHINGTON COCKLE, a lad 11 years of age, seconded by the Rev. JOHN SUMMERFIELD, *Resolved*, that the cordial thanks of this Society be given to the Auxiliary and Branch Societies, for their activity and influence to increase the funds of this Institution.

The gentlemen who moved and seconded the resolutions, favoured the meeting with appropriate and eloquent addresses. We believe no one was more interesting than that delivered by master Washington Cockle, which was in substance as follows:—

"I stand here, Sir on the behalf of a great many children of New-York, such as I am, to present you with a token of our love to the cause of Missions; the sum that I present you, is 410 dollars; and while I feel more pleasure than I can express in being able on their behalf to bring this sum to the help of the Lord against the mighty, I regret one thing very much, that

it is not a great deal more. This sum, Sir, is the amount of our little collections taken up once a month at the sermons which have been preached to us, children; and had those sermons produced no other result, I hope I may say they have not been in vain: but, Sir, this is a very small part of their benefits; they have not only collected from us these little savings, in the offering up of which, we sincerely feel it is more blessed to give than to receive; but we have received a treasure through them, which is more valuable than all the money we could collect—Wisdom, heavenly wisdom, on those things which regard our everlasting happiness; and so highly do we prize this, that in the language of one of our own little hymns, we often sing,

Wisdom divine! who knows the price
Of Wisdom's costly merchandize?
Wisdom to silver we prefer,
And gold is dross compar'd with her!
Happy the child who Wisdom gains!
Thrice happy who his guest retains!
He owns, and shall forever own,
Wisdom and Christ, and Heaven, are one;

We should be very happy, Sir, to be received by you as an Auxiliary to this Parent Society. This favour we request of you this evening; it will animate us afresh with vigor and activity to prosecute this good work during the year which is to come.

"You will know very well what to do with our money; but as *we are children* it would be pleasing to us if the sums we collect were employed in educating children among the Indians. If this is permitted us, we shall be delighted; and in the result of it, commence a correspondence with the school now established among the Wyandott Indians, under the care of the Rev. Mr. Finley, of whom we have heard so much this evening in the report; that so we may learn the progress they are making, and be the more encouraged to persevere, as good children ought to do.

"It is very pleasing, Sir, to us, to know that our exertions in this good work, cause great delight to our dear parents, from whom we receive from time to time the little sums which have produced this amount. We found that they always gave them cheerfully; and we believe that according as we profit by these things we hear in the children's sermons, they will increase our little allowances. We have, therefore determined, that by the blessing of God, we will so strive to love and please them, as to cause them to rejoice evermore on our behalf. But, Sir, there is another thought

upon my mind; and that is, that our parents will not be with us in this world forever: these hands will full soon be employed in closing their eyes for the long—long sleep of death; we have, therefore, begun to make God our father, and our friend in the days of our youth; for he hath said, "I will never leave thee nor forsake thee." We have also reflected that though we ourselves are very young, we are born to die; we feel, therefore, anxious to serve our generation also, while "we work the works of him that sent us while it is day; the night cometh when no man can work." We humbly trust, therefore, that the lover of little children will perfect praise out of our mouths, though but the mouths of babes and sucklings, and ordain strength out of our hands towards this good work; and at last, having served him faithfully all the days of our lives, bring us to meet our kind parents, and you, Sir, and the dear Missionaries, and all this Congregation in his residence above, "the place of angels and God."

"I now move, Sir, that the thanks of this meeting be given to the various Auxiliary Societies which have lent their aid to forward the objects of this institution."

Nearly at the close of the meeting, a child about *five* years of age, brought forward a box in which were nearly 200 cents, saved by the little fellow for Missionary purposes. This circumstance, was highly gratifying to the managers, although it was unknown to any of the Board, until the child came forward.

We were highly pleased with the exercises of the evening, and we believe, the audience which crowded the Church to overflowing, left it fully convinced of the importance of the Missionary cause.

[*N. Y. Spectator.*]

HEATHEN SUPERSTITIONS.

*From Harmon's Travels in Western Cal-
edonia, on the North-west coast of Amer-*

On the eastern side of the Rocky Mountains, the Indians invariably bury their dead; but on the opposite side they burn them. Mr. Harmon was present at the burning of a chief, whose body was laid out in his best dress, with all his trinkets by his side. His two wives were placed, one at the head, the other at the feet of the corpse, where they remained until the hair of their heads was singed by the flames, and they were almost suffocated by the smoke, when they rolled off in a state approaching to insensibility. On recovering

their strength, they began beating the burning body whenever it could be approached for the intensity of the heat; and this disgusting ceremony was continued, until it was nearly consumed. The ashes and bones were then collected and put into bags, which the widows were to carry about with them, day and night, for the space of two years; at the end of which the relations of the deceased would make a feast, and the bones and ashes be deposited in a box, and placed under a shed, in the middle of the village. Till this period, the widows are kept in a state of slavery; their faces are daubed with black, their heads shaved, and they go without any other clothing than a wrapper of skin round their waist. Such of the natives as die in the winter are generally kept in their huts till warm weather commences; when their bodies are committed to the funeral pile, and their ashes finally deposited in small buildings, about six feet high, covered with bark, and surrounded by boards, painted with rude images of the sun, moon, and various kinds of animals.

They seem to have some vague notion of a future state; and firmly believe, that a departed soul can, if it pleases, come back to earth, in a human shape;—and that their priests or cunning men, when a corpse is about to be burned, can blow the soul of the deceased into one of his relatives, in which case his first child will be born with it. They believe too, that the earth was once entirely covered with water, and every thing destroyed, but a musk-rat, who, diving to the bottom, brought up some mud, which increased, and grew to the present shape of the world, that is Western Caledonia. How it was peopled, they do not trouble themselves to explain; but a fire, they say, spread over the whole and destroyed every human being, with the exception of one man, and one woman, who saved themselves by retiring into a deep cave in the mountains, until the flames were extinguished.

PASTORAL ADDRESS.

Extracts from an Address of the Right Reverend Bishop Moore, delivered to the Episcopal Convention of the State of North Carolina, assembled at Raleigh, April 22, 1822.

Brethren,—It has pleased Almighty God to permit us again to assemble together, and as the council of his Church, to unite our efforts in the advancement of the Gospel of his grace. To observe the work of the Lord to prosper in our hands should ex-

cite in our minds the most fervent gratitude to heaven, and impel us to greater and more vigorous exertions in his cause.

In the performance of the duties of the ministry, permit me, my reverend brethren, to request you to insist upon the peculiar doctrines of the Gospel of Christ. Ordained as you have been by the imposition of my hands, I confide in your affection for a dutiful compliance with my pastoral advice. Let the fall of man, with that depravity of nature which marks our apostate race, enter into all your discourses. Insist at all times upon the necessity of conversion of heart, and of the renewing influences of the Holy Spirit. Honour the sacraments of the Church as the medium of Divine communication. Teach your people that without holiness of heart and life, no man shall see the Lord. Hold up the Saviour to their view, “as the way, and the truth, and the life”—as the atonement, for the sins of the whole world—as the only door by which a fallen creature can enter into bliss. Proclaim the Lord Jesus Christ, as the Son of God—the only begotten of the Father—the express image of his person—as God manifest in the flesh—God over all, blessed for evermore.

In addition to a faithful expression of the truth, see that your lives are conformed to the principles you deliver. Adorn the Gospel of God your Saviour in all things. Be examples of holiness to the congregations over which you are placed. Let that mind be in you which was in Christ Jesus.

My brethren of the laity, permit me to recommend to your best attentions the Pastors of your respective congregations. Strengthen their hands, I beseech you, in the discharge of their important duties—Encourage them in delivering the truths of the everlasting Gospel. Defend them from the unkind attacks of unbelievers. Carry them in the arms of prayer to the throne of grace. Beseech the Almighty to endue them with his Holy Spirit, and to sustain them in their arduous work.

My beloved Brethren! I bid you an affectionate adieu. I ask an interest in all your prayers. Pray for me, that I may continue faithful unto death—that God may give me the crown of eternal life.

From the Christian Herald.

THE FIRE ALARM.

Introduction.

In great cities an alarm of fire is no uncommon occurrence; and it generally, and especially in the night, spreads great consternation among the inhabitants. Having recently wit-

nessed a number of these frightful scenes, a series of reflections occupied my mind, which I now send you, in hopes (should you publish them) it may please God to sanctify them to the salvation of some who are now secure in sin, although actually in more danger, as it regards their eternal interest, than their temporal can possibly be in a fire alarm.

PART I.—*The Alarm.*

The first train of thoughts was on the alarm itself. It is generally announced by the cries of "Fire! Fire!" accompanied by shouts and shrieks of various kinds; the bells ring, and people run in every direction, and all seem intent on doing something to prevent the threatened evil. Think, reader, Almighty God has ordered the alarm of fire to be given to this great world; and it is the alarm of hell fire too! Thus he announces, "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." "The wicked shall be turned into hell, and all the nations that forget God." Lewdness, and all sensual pleasures which banish from the mind serious things, are the way of hell. To call a brother a fool, is to come into the danger of hell fire. Fear God; for he is able to destroy both soul and body in hell. "How can ye escape the damnation of hell?" The slandering, backbiting tongue sets the whole course of nature on fire of hell. False prophets shall be tormented in a lake of fire and brimstone, with the devil that deceived them, for ever and ever. "And the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone; which is the second death." Now in all this there is no false alarm. The fire is kindled. It is for the wicked of our world, who refuse the grace of the Gospel. God is true, and will not lie. He will accomplish in righteousness all the threatenings which have gone out of his lips.

The second thought on the alarm, was on the feelings it excited in the immediate neighbourhood of the fire. What commotions are seen! What running! What rushing and flying for safety! And what agony if a child or friend is in danger from the raging element! This whole world is the neighbourhood concerned in God's fire alarm; "for the earth and the works that are therein shall be burned up." It is, with all its greatness and splendour, but as a little house in a great city, among the many ten thousand worlds that roll in the expanse around it. Yet, although the fire is kindled, and is beginning to burn in all its apartments, I see little or no alarm among its busy population. I see some who mock at the alarm. Some others who abuse the watchmen who discover the fire and give them warning. They are so occupied with their business, or with their amusements, that they will probably never believe in the alarm, till the building falls around them, and there will be no means of

escape from the fire of hell. O how the hearts of the humane bleed for the dreadful infatuation and folly of man, when it is said, "O that they were wise: O that they knew the things which belong to their peace. Do ye thus requite the Lord? O foolish people and unwise."

The next thought connected with the alarm was, the precautions which men take to guard against fire. Many erect what are called fire proof buildings; and many insure their property and buildings beforehand. But how unlike this is the conduct of men in religious concerns. Instead of building upon the Rock they build upon the sand; and must consequently in the end meet with an overthrow. They build with wood, or hay, or stubble, or any other combustible rather than with those materials which the fire, which is to try men's works, cannot consume. They choose rather to sow to the flesh, and indulge in all its lusts, than to sow to the spirit. They will, consequently, reap the second death. With regard to *Insurance*, there is none but Christ; for there is salvation in none other. His terms of insurance are not a moral life, and moral honesty in the eyes of the world simply; but a spiritual birth. Not subscription to a creed, or confession to a priest, but "repentance towards God, and faith towards our Lord Jesus Christ." These terms not complied with, and the result will be, to be consumed with the fire of his wrath. Why will not men be wise unto salvation? And why, above all things, will they not be as wise for eternity as they are for time? for their souls as for their bodies?

The last thought immediately connected with the alarm, was the loss sustained in the cases of fire. This I find to be only the goods of this world, and a little of its transitory happiness; or at most, the loss of temporal life. But in the case of God's alarm, there is a greater loss to be sustained, if we do not escape it. In that fire the soul will be lost; and to have all the world and lose the soul, the loss is eternal and irreparable. There is the loss of eternal life. They will be raised from the dead only to shame, contempt and damnation. The loss, therefore, is the loss of honour with all its enjoyment, and the company of all the good, throughout eternity. Happiness will be lost, for there will be weeping and gnashing of teeth, when they see the kingdom of the blessed. Heaven will be lost, for then they shall "drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever; and they have no rest day nor night." "Be not deceived; neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God; no, not one of them—the mouth of the Lord hath spoken it. Who then can inherit that kingdom? None, indeed, without being cleansed by the blood of Christ. None

without the insurance alluded to above ; and none can have that, but on the condition there specified. Reader, wilt thou not be wise in time? If thou art still an impenitent sinner, this alarm, true and awful as it is, is yet an alarm to thine own soul. O let it be a timely warning to thee ; and flee now to the strong hold of faith, as a prisoner of hope ; for eternity approaches, to set the great seal of heaven upon thine eternal and unalterable destiny. Thou wilt be with the number on the left hand of the Judge, and wilt hear him with a voice sweeter than from an angel's tongue to the one, and more terrible than hell itself to the other, pronounce, as he points to each, " These shall go away into everlasting punishment : but the righteous into life eternal."

"—————Then,
Jehovah with determined aspect turns
His adamant key's enormous size
Through destiny's inextricable wards,
Deep driving every bolt on both their fates.
There, from the chrystal battlements of heaven,
Down, down he hurls it through the dark profound,
Ten thousand thousand fathoms ; there to rust
And ne'er unlocks his resolution more."

This, sinner, without a new heart, and without Christ in thy soul, the hope of glory, will be to thy soul the hell of hell to eternity. O then hear the alarm and live !

DUELLING.

How long will our rulers wear garments stained with the blood of murder.

The following is a postscript of a letter received in New York from Augusta, Georgia, dated May 30.

"Day before yesterday in the morning a duel was fought on the opposite side of the river, in S. Carolina, between two young men from Milledgeville, Lawyers by profession, by the names of Hepburn and Howard, the former of which fell mortally wounded and expired the next morning—he was shot through the abdomen. The cause of the duel originated from some disrespect or insult from Howard towards a young lady at a public ball ; which was nothing more than refusing to give or withdrawing his hand from the lady in performing some part of a cotillion, where it was necessary their hands should be connected, which Howard asserts was in retaliation for the same insult put on him by the lady in the same way a few moments previous. The lady being a partner of Hepburn he resented the supposed insult, challenged Howard, fought, and fell!"

From the Charleston, (S. C.) Intelligencer, May 25.

Last Saturday morning I called on a friend who resides in ——— street, and met with a young Lady with whom I entered quickly into interesting conversation. We were speaking of our friends—I saw the tear suddenly start in her eye as she spoke of one whom she had lost in a duel! It was her brother. The young man succeeded in concealing his intentions from his relatives until it was too late to interpose a check to the fatal meeting. He had a mother. She doated on him. From this mother he was most anxious to conceal his designs. She heard what her son was going to do, but not till it was too late to rescue her darling from the fangs of the murderer. He had received his death shot—and all the worst apprehensions of his mother were realized, when she saw her boy, only nineteen years of age, brought home, pale, bleeding, and just sinking in the cold embraces of death! It was too much for her. The dreadful shock hurled her reason from its throne, and she went mournfully about pensively asking, "where's my son—where's my son?"

AMERICAN BIBLE SOCIETY.

The sum of \$3086,45 was received by the Treasurer of the American Bible Society in the month of May, 1822, in annual subscriptions and donations from individuals and societies and for the purchase of Bibles.

The following persons are constituted members for life by the payment of \$30 each.

Rev. John Clark, of Flemington, N. J. by a few individuals of his congregation.

Rev. Jedediah Bushnell, of Cornwall, Vt. by the ladies of his congregation.

Rev. Reuel Keith, Professor of William and Mary's College, Va. by the F. B. S. of Middlebury, Vt.

Rev. Comfort Williams, formerly of Rochester, N. Y. by the Female Missionary Society of that place.

Rev. William McCulloch, of the Baptist Society, Salem, N. Y. by the Juvenile Bible Society of that place.

Rev. Benjamin Allen, Pastor of St. Paul's Church, Philadelphia, by the ladies of his congregation.

Rev. Henry Fuller, of North Stamford, Conn. by the ladies of his congregation.

Rev. Charles G. Somers, of New-York City by the ladies of the South Baptist Church of that city.

Rev. Horatio J. Lombard, of Owego, N. Y. by the Female Cent Society of that place.

Rev. Harman Vedder, of Ancraw, Columbia county, N. Y. by some members of his congregation.

Rev. David Higgins, of Bath, N. Y. by a number of ladies there.

Rev. Charles Strong, of Newbury Court-House, S. C. by the Female Tract Society of King's Creek.

Rev. William R. Leppitt, of Berkley county, Va. by the members of his congregation.

Rev. William Wylie, of Union Town, Pa. by the ladies of that place.

Rev. Thomas Beveridge, of Xenia, Ohio, by the ladies of the Associate United congregations of Xenia and Sugar Creek,

Rev. William Wisner, of Ithaca, N. Y. by the ladies of his congregation.

New York, June 1, 1822.

The issues from the Depository in the month of May were as follows—

Bibles,	2193
Testaments,	3229

Total, 5422—value, \$3194 56

CONNECTICUT EDUCATION SOCIETY.

The Treasurer of the Connecticut Education Society, acknowledges the following receipts during the month of May, viz:

Of young gentlemen and ladies of Winchester, to constitute their minister, the Rev. Frederick Marsh, a member for life,	\$20
Of R. W. of East-Windsor, by Rev. Thomas Robbins,	10
Of Plainfield Female Tract Society, by Miss Sarah R. Hatch, Treasurer,	13
Part of avails of a missionary field, Bristol, in 1821. By Mr. Tracy Peck, Agent,	35 13
One Duncan's Cicero, by Mrs. Hamlin, Danbury.	
Nathaniel Channcey, Esq. for 2 years,	2
Mr. George Kellogg, for one year,	1
Mr. Benjamin Talcott, do.	1
Mr. Ephraim Tucker, do.	1
Mr. Allyn Kellogg do.	1
Mr. Nathaniel O. Kellogg, do.	1
Newington. By Rev. Joab Brace,	5
Young Men's Charitable Society, Somers. By Mr. Noah Pease, Treasurer,	18

\$108 13

Young Ladies' Charitable Society, Plainfield, by Mary L. Fuller, Secretary:—One mattress, two pillows, one bed-quilt, one blanket, six pair pillow-cases, five napkins, and five sheets.

The donors set no value upon these articles. They are all good, and such as are peculiarly useful.

S. TWINING, Treasurer.

June 1, 1822.

From the Boston Recorder.

JUVENILE OBITUARY.

Died, at Williston, Vt. LORENZO CHAPIN, youngest son of Deacon Rufus Chapin, aged eight years. Lorenzo was uncommonly for-

ward of his age, and possessed a remarkably amiable disposition. He always withdrew from the society of his mates who were turbulent and quarrelsome, and attached himself to those only, who were disposed for peace and harmony. As a scholar, he always ranked among the first at school. Possessed of so many excellent qualities, he engaged the warmest affection of all who knew him, and bid fair to bless his parents by a life of eminent usefulness. But God, who does all things right, saw fit to tear from them the object of their tenderest affections, and blight their fondest hopes, by early removing him to another, and, we trust, a better world. After languishing eleven weeks on a bed of distressing sickness, which he endured with that fortitude and patience which would do honor to an experienced christian, he says one night, "Mamma, I believe I am struck with death. I do not wish to go yet, I wish to stay one year longer," and repeated most earnest cries, that he might stay one year longer. On being told to look to God for mercy, he folded his hands, and repeated most of the Lord's prayer, and sunk away exhausted. Having recovered himself a little, he cried repeatedly, "O Lord Jesus! have mercy on my soul. O Lord Jesus! have mercy on my soul." His agony of mind was intense. He continued in this distressing situation for a few moments, when, on a sudden, hope beamed on his countenance, and joy sparkled in his eyes. All was serene and quiet. It was the calm serenity of a summer's morn, after a stormy and tempestuous night. His whole soul seemed to be filled with love to God and all mankind. His angelic countenance was expressive of the highest joy, and, with a soft and sweet tone of voice, he exclaimed, "Now I wish to stay no longer. I wish to go away with that angel to Christ, to worship God with the four and twenty elders." Again, after a severe struggle, he said, "It will soon be over, I shall soon be carried to heaven." All present were astonished at this display of divine grace, in a child so young. From various expressions of his, it was confidently believed by those present, that he had a spiritual discernment of some heavenly messenger, whose office was to conduct his departing spirit to heaven. After saying many things expressive of great spiritual light and joy, he called his parents, brothers and sister, and all present, to his bed side, and, embracing them separately, most tenderly warned them to prepare to meet with him at the judgment seat of Christ. It was a most affecting sight, to see this little child clinging his cold arms about their necks, and, in the agonies of death, with love glowing in his countenance, and eyes filled with tears, earnestly repeating, "Prepare to meet at the judgment seat of Christ." On being asked by those around him, what he would have them tell his mates from him, he said, "Tell them all—O tell every one to prepare to meet with me at the judgment seat of Christ." He then clasped his arms, and sweetly fell asleep in Jesus. The rose has faded, but it shall bloom again in immortal day.

It ought to be remembered, that this child was early consecrated to God in baptism, and given up in faith to that Redeemer who has said concerning such, when brought to him, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Let parents, as they love the souls of their children, be encouraged to consecrate them in faith to their covenant God.

My dear young friends, remember Lorenzo. A few months ago he was, like you, sprightly and gay; and his countenance bloomed with health. But alas! he is gone; which of you must follow him next, God only knows. Agreeable to his wish, I now repeat his last request, which I entreat you to receive as his dying admonition: "Prepare to meet with me at the judgment seat of Christ."

SINGULAR CONVERSION OF A SEAMAN.

To the Editor of the Seaman's Magazine.

Dear Sir,—I doubt not your readers are acquainted with the origin of the interesting colony on Pitcairn's Islands. A late number of the Christian Observer mentions that religious tracts, &c. had been sent to them from Calcutta. Since these were probably received, one of our whaleships touched at the Island, and the Anglo-natives coming on board, began to examine the whalers about their Christian experience. One of them was seized with remorse to think he had lived in a Christian land and was unable to answer a single question of these supposed heathen. He soon after experienced religion, and returned to profess his love for Christ, and acknowledge the instruments of his conversion. He says they spend a great proportion of their time in praising God, and seem to take all their delight in it. O the wisdom and grace of God! who could have thought that the outrageous mutiny on board the Bounty would be the occasion of raising up a Christian community in the center of the Pagan world, where, fortified by nature against all the assaults of persecution, they can send out the salvation of our own countrymen. The minister at the Sandwich Islands is destined to exert a powerful influence on the whalers, and I hope the time approaches when they will be converted to Christ.

A. M.

Nantucket, May 22d, 1822.

NOTICE.

The annual meeting of the *Female Education Society* of New Haven, will be held at the lecture room in the North Church on Wednesday the 3d of July, at 3 o'clock in the afternoon.

POETRY.

For the Religious Intelligencer.

"Not by works of Righteousness, which we have done; but according to his mercy."—Tit. 3. 5.

Oh! if there be a place,
The *lowest* place, among the ransom'd band
Reserv'd for me, let deep repentance cleave
Companion to my soul, as it ascends
Up to Heaven's gate. But there, that tearful
guest,
Whom man in his most pure estate below,
Binds to his daily prayer,—may not obtain
Entrance, where sin is not. Ah, then my soul
Cling to fair Mercy's robe,—entreat her hand
To guide thee to *His* throne, who di'd to save
The miserable lost. There, at his feet
For ever kneel, for that were endless joy.

H.

PROFESSOR FISHER.

We mentioned in our first number the death of Professor FISHER, who perished with the ship Albion on the coast of Ireland.

No event since the death of Dr. Dwight has been so deeply felt by the friends of Yale College, as the loss of Mr. Fisher—none that has called forth more universal sympathy in the community at large. On Wednesday of the present week a tribute of respect was paid to his memory in College. An elegant, appropriate and well merited Eulogy was delivered in the Chapel, by Professor Kingsley, before the faculty and students, a number of the neighbouring clergy, and a large collection of ladies and gentleman.

From an expectation that the address will be published, and a consciousness that we could not do justice to the merit of the production, or the character it portrayed, we shall not at this time attempt to give an abstract.

A GOOD SIMILITUDE.

To reject the gospel because bad and bigoted men deform it, displays the same folly, as if a person should cut down a tree, bearing abundance of delicious fruit, and furnishing a refreshing shade, because caterpillars disfigure the leaves, and spiders make their webs among the branches!

PUBLISHED EVERY SATURDAY,

BY NATHAN WHITING.

Price { \$2.50, payable in advance.
\$3, if not paid in six months.

CONTENTS.—NO. 5.

Scottish Missionary Society	65	Worthy example	73	American Bible Society	75
Jews in India	66	Juvenile Missionary spirit	74	Connecticut Ed. Society	79
Revivals of Religion	68	Heathen Superstitions	75	Juvenile Obituary	ib.
Prog. of Rel. in Northington	69	Pastoral address	76	Singular conversion	80
Christian Union	ib.	The Fire alarm	ib.	Poetry.	ib.
Pittsburgh S. S. Association	70	Duelling	78	Professor Fisher	ib.